

THE
RATIONAL CONDUCT
OF
The HUMAN MIND.
MORAL and RELIGIOUS.

By a *MORAL CHRISTIAN*.

1770.



ADVERTISEMENT.

BE it understood, that by Christian is intended and meant, one fully convinced, and firmly perswaded of all the plain and evident Truths of Christian Revelation, as contained and declared in that Gospel, which brought Life and Immortality to Light.

By Moral is characterised One, who walks according to Knowledge in that Perswasion, in a constant practical unforced unfeigned Obedience to all the Terms of that Gospel, shewing forth the Livelyness of his Faith, by the strict and consequential Conformity of his Life and Manners corresponding therewith.



THE
MORAL CONDUCT,
A
PARAPHRASTIC TRANSLATION,
OR,
The GOLDEN VERSES
OF THE
PYTHAGORIC SCHOOL,
MODERNISED.

Wherein NATURAL REASON appears in *that* it's
most AMIABLE LIGHT.

The IMPROVEMENT of MANKIND in their most
essential INTERESTS COMMON and
PARTICULAR.

PRINTED IN THE YEAR 1770.

THE
MORAL GONDREC
A
MORAL AND MORALIZING
TALK
BY
THE GOLDEN FERNS
TO
THE YOUNG ORIC RICHARD

BOSTON: Printed at the Standard Book Company,
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1850.

Printed in the YEAR 1850.

A

PARAPHRASE ON THE GOLDEN VERSES.

TO ONE eternal self-existent LORD,
Author of Thee and all, thy *Prayer* and
Praise,
And daily *Tribute* of Submission pay.
Thy *Word* hold sacred. Those in *Power* ordain'd
Of Him, in whom all *Pow'r* begins, all ends,
Revere, with strict regard to all his *Laws*
As due. Our *Parents* stand the next, and each
Degree of Kindred ; for the Rest *who* most
Excell in *virtuous* Wisdom make thy *Friend*.
With soft'ning Words, and Deeds benevolent

Com-

Comply, nor for a slight Offence forget
 The *Friend*; But know, the Pow'r of acting free,
 Next to *Necessity* oblig'd we stand,
 The *Good* to follow, as the *Ill* to shun.

SUCH the Attention due to These; Yet here
 Deem not thy Work compleat, the *Passions* need
 A strict habitual Watch, that none prevail,
 To shake thy Purpose. First the pleasing Gust
 Of *Palate*, grateful undermining Foe,
 Replete with Malady; superfluous *Sleep*,
Sleep Thief of Time: The *Carnal Appetite*,
 Sensation fierce: And *Anger's* daring Rage.

WHATE'RE the Motive, (if the Act be wrong,)
 Social, or self-inviting, never yield
 The least Assent; Yet to thy self be paid
 The chief regard, and here let useful Shame
 First op'rate. *Rev'rence* to thy self will prove
 A Safeguard in thy lonely Hours, to check
 The tempting privacy of Thought or Deed,

And

And keep thy Conscience clear : He must be Good,
Whose Virtue *unattested* stands secure.

EACH Word, each Action, let the strictest Rules
Of *Justice* measure ; nor withdraw thy self
From *Reason's* guidance. Oh ! remember *Death*,
To all the Sons of Earth alike decreed,
Inevitable Doom — In frequent change
The Pride of Riches lies, their Use and End
Is *Circulation* prudently dispos'd
Without *Profusion* free. —

— What human Ills,
And Disappointments *Providence* permits
Thy *Lot*, sustain with even Mind, yet try
All proper means, if haply there may be
Some Cure, or Relaxation, this withal
Be noted, fewer Ills pursue the *Good*.

VARIOUS the Reas'nings which the human Mind
Suggests both well and ill, of these let none
Alarm thy Soul, or captivate thy Sense :

In judging be not rash, to *Error* lend
A patient Ear, and candidly support
The *Cause* of Truth.—Oh! never be seduc'd
By soothing *Speech*, or more alluring *Deed*
Of seeming Kindness, nor by threatned Ill,
To do or speak the thing, which carries not
The clearest Proof of *Right*. In all Pursuits
Reflect, that nothing *foolish* may ensue ;
Who acts or speaks without Reflection, shows
A Mind debas'd. Do thou Employment chuse
In *Things*, that know not After-pain, or sad
Repentance : Nor to what, beyond thy Sphere
And Compass lays, aspire : Content thy self
With what is needful, and may best compleat
Thy Purpose ; thus confirm'd thou canst look back,
And view, with Peace and Joy, a Life that's past.

HEALTH is no small Concern, Oh! slight it not ;
In Meats and Drink, in Exercise observe
The proper *Mean* ; the *Mean*, that I advise,
Is such, as best may keep thee free from Pain,

Of

Of ev'ry kind ; still careful that thy Food
 Be always pure, and Health the End.—Avoid
 Whate're may give to envious Calumny
 Her Wish.—Delight not in the useless Store,
Unsocial Pile of Wealth: Nor let a vain
 Profusion, Boast of Prodigals, ensnare
 Thy Soul, but from these wild Extremes select
 The happy *Medium*; that which cannot hurt
 Or Name, or Substance, be thy Aim, and wait,
 Till Judgment shall confirm the Choice.—Yield not
 Thy Senses to the soft Embrace of Sleep,
 'Till thou hast thrice attentively review'd
 The parting Day; what Errors, what the Good,
 Improv'd, or slighted : With the first begin
 The Scrutiny, and thus if any Deed,
 Or Word, or Thought appear perverse, let this
 Awake *Contrition*, and the firm Resolvè
 Of future Care: If Good, solace thy Soul
 With inward Joy, nor wish a nobler Bliss,
 Than what the *self-approving* Hour imparts

To virtuous Minds. Such be thy Labor, such
 Thy Study and Delight ; by these a true
 Cœlestia Virtue thou shalt gain ; and this
 By *Wisdom's* sacred awful Name I sware,
Wisdom, eternal Spring of Nature's Laws.
 But first *Divine Assistance*, to compleat
 The arduous Task, implore, and know, possess'd
 Of these, all Nature shall to thee unveil
 Her-self, Divine and Human, to unfold
 Her Laws, how that *co-operates*, while this
 Obeys. Thou shalt perceive, far as thy State
 Admits to know, one equal Nature Still,
 And similar to all. Thus taught no vain
 Desire or fruitless Wish shall thee assail
 Of Blessings unattainable, nor shall
 Deceit pervert thy Mind. ———
 Men thou shalt see self-wretched, self-distress'd,
 Lost and bewildred in the treach'rous Glare
 Of painted Clouds ; who neither see nor hear
 The num'rous Blessings waiting at the Door.

Of their own Ills few comprehend aright
 The genuine Remedy ; so strong the *Fate*
 Which hovers o're, and wounds the Mind. Behold
 Like Stones Cylindrical they still push on
 In *useless* Repetition big with Woe.

For baneful Strife, *connate*, Companion fierce
 Injurious lurks ; this never let us dare
 Provoke, but by submissive Flight avoid.

O Heav'nly Father, set thy Creatures free
 From this dire train of Evil, give them more
 Explicit Knowledge of their real State,
 And Expectations ; Give them greater strength
 Of Mind, more Virtue, or *Temptation* less.

YET take thou Courage, since tho' mortal, Man
 Partakes some Principle Divine, to whom
 Cœlestia Nature doth impart, whate're
 Is requisite to know, and which, when known,
 Shall give thee to enjoy the happy Fruits

Of all these Rules, and healing save thy Soul
From Tyranny of Passions, Guilt, and Fear.

REMEMBER our Instructions in the *Choice*
And Use of Food; Observe what best secures
The Body healthful, and the Mind sedate,
Ponder each Precept, and submit the Reins
Of thy Career to Reason's surer Sway.
If thus, the earthly Mould dissolv'd, thou reach
The Freedom of the Heav'nly Spheres, no more
Mortality thy Doom, the Soul shall mount
A Spirit pure, Immortal, and Divine,



S H O R T R E M A R K

On the foregoing VERSES.

ANTIENT Philosophy, as it considers and regulates the Conduct of *Human Life*, may not improperly be styled the *Religion of Nature*, seeming to prepare the *Way* to a more explicit *Revelation*. This Divine *Revelation* is given, and with regard to the *Moral Practical Part*, becomes an *Authoritative Confirmation* of the *Moral Law*, and *Dictates of Right Reason* taught by that Philosophy. The same Duties and Obligations: The same *Objects* of these Duties and Obligations; namely the *Deity*, *Neighbour* and *Self*, appear in *Both*. In these Verses are they not illustrated with great Force and Energy? Are they not strongly enjoined, strengthned with a kind of *Prophetic Promise* (to encourage our *Hopes* and *Expectations*) of a future *Immortal State*? The same *natural End* appears also in *Both*. Philosophy (says an antient Commentator) is the *Purification* and *Perfection* of *Human Life*. The One by purifying *It* and freeing *It* from the *Brute Tendencies* of a material Mortal Body, while the other restores *It* to it's own *natural Purity* and *State of Happiness*, and draws *It* to a nearer *Resemblance* of it's *Divine Original*. And is not the *Design*, *Intent* and one *great End* of the whole preceptive Part of *Divine Revelation* the same? To compleat, by an *Autho-
rity* more express, the *Restoration* aimed at by *Phi-
losophy*, and bring us back to *what we ought to
be*, *Rational and Consistent Creatures*, under the Government of *One All Wise, Good and Omnipotent Providence*.

КАМЕНЬ-ТЯОНГ

On the following pages

THE
RELIGIOUS CONDUCT,
OR,
The true CRISIS of RELIGION,
OBEDIENCE ACTUATED BY
LOVE.
IT'S FATAL CONTRAST,
AN
OUTWARD FORMAL COMPLIANCE, FROM
THE FALSE MOTIVE OF A SLAVISH FEAR.

THE
RELIGIOUS CONDUCT
OR
THE CRISIS OF RELIGION
ADDRESSED BY
LOVE
TO THE CONTRAST
AN
OVAL FORMED COMPLIMENTARY
BY THE FRIENDS OF A GRAYSON FESTIVAL

THE
TRUE LOVE
TOWARDS
GOD.

If ye *Love Me*, keep my COMMANDMENTS.

John, 14. 15.

For this is the *Love of God*, that we *keep his COM-*
MANDMENTS.

I John, 5. 3.

“ When Faith in endless Bliss shall gain it’s Scope ;
“ And full Fruition put an End to Hope ;
“ Still shall remain, what Nothing can remove,
“ Heaven’s own chief Blessing and perfection Love.”

THE
TRUE LOVE

TOWARDS

G O D.

If we love Me, keep My Commandments.
John 14:15.

For this is the love of God, that we keep His Com-
mandments.
1 John 2:3.

"We have passed into another dimension than this life;
" And full Elevation but an Eye to Hope;
" Still shall remain, what Noticing can remove,
" Heaven, an eternal Bleeding thy beatific Love."

THE N O T E

TRUE LOVE**G O D.**

WITH serious Mind, and willing Ear attend,

Mark the grand Point, Religion's noblest

End.

On mere Externals, and a *slavish* Fear,

Who plans his Worship, without *Love sincere*,

And *free* Obedience, never shall remove

His Guilt, which nothing can absolve but Love. A

Fearful Remorse a *Libertine* may move

To wish for Peace, and Mercy from above.

The horrid dread of Pain unknown may warm

The frozen Conscience, and the Mind alarm.

Where *Love* *Truth*, and *Honesty* shall be

If then his Conduct rightly He surveys,
 Sees and laments his wild misguided ways ;
 A single Heart if then to Heaven he turns,
 A Heart, that truly from Conviction mourns ;
 The Errors of his former Course perceives,
 And all his ill plac'd flatt'ring Passions leaves :
 Virtue with secret Charms his Bosom fires,
 Confirms his Zeal, and quickens his Desires ;
 Loos'd from deceitful Joys, He soars on high,
 Love gives him Wings, and mounts him to the Sky
 The Convert Soul, of baser Habits clear,
 Feels Love compleat the Change, begun by Fear ;
 Whilst Grace Divine confirms his Soul in Peace,
 His Pardon seals, and all his Terrors cease.

Not so the Wretch, who impious and prophane
 Loves nothing that is Good, yet starts at Pain.
 From Vice to Prayer alternately who runs,
 Nor thinks of Piety, but Danger shuns.
 In vain alarm'd by Fear such Miscreants fly
 To Church, and to absolving Priests apply.

The bare external Forms of Worship yield,
No Substance, but a mere delusive Shield. C

Useless and dead the written Law remains,
In that Obedience, which no Love retains.

Altar and Absolution but prepare
A vain external Refuge to their Care ;

Enur'd to Vice, tho' tortur'd with Remorse,
They see the Rock, yet alter not the Course.

For Love, the true inseperable Part D
Of all Amendment, touches not the Heart.

Thus savage Nations, thro' mistaken Fear,
To sooth his Malice, Lucifer reveres. E

No—howsoe're the Ignorant contend,
Most sure the Force of Truth can ne're descend
On those, who Love not, those who ne're aspire
To raise within their Breast the Heav'nly Fire.
Let Fear alarm the Soul, that Vice endears,
True Virtue never comes, 'till Love appears.
Think not that God approves the trembling Heart,
Where Filial Love and Duty bear no Part. R

ONE noted Instance shall the whole explain,
 Remark that Church, where Pride, and Blindness
 reign ;
 Where Virtue, Truth, and Piety give place
 To empty Pomp, Delusion, and Grimace.
 Mistaken Zeal perswades, without controul
 The trembling Heart, but unconverted Soul.
 They Sin, confess, and Pray, then Sin again,
 And thus, the *Heart* impure, add Stain to Stain,
 Sooth'd and deluded by the *artful Play*
 Of subtle Priests, and their *Imperious Sway*.
 Intrepid Teachers, who in height of Pride
 Their Fellow Creature, and their God deride.
 What God forbids, they daringly Command,
 Conceal his Law, that their *Decree* may stand.
 Mark how they teach Obedience to their Will,
 The whole of Man's great Duty to fulfill.
 Heaven's sacred Precepts vain *Traditions* rend,
 Wealth and Dominion only they intend.
 Whilst Power *unlimited* o're all they claim,
 Religious Conduct to approve or blame ;
 For-

Forbid that *Right* enjoin'd to search and chuse, F
 And persecute the Soul, that dares refuse.
 If such a *Church* subsists,* whate're the Name,
 The Truth must vindicate these Lines from blame.

SUCH are the dire Effects of servile Awe,
 Which fears the Vengeance, but detests the Law.
 Love and sincere Devotion are opprest,
Implicit Faith and Trust shall stand the Test.
 How then! shall graceless Zealots, void of Love,
 Who formally devout, can Vice approve.
 Indulge the Raptures of a brutish Sense,
 And think, Eternal Wisdom will dispence
 With fruitless Faith, or furious Zeal prevent G
 A Law, that censures ev'ry foul Intent:
 Where Crimes, to real Actions unconfin'd,
 Fixt in the Heart a dread Existence find. H
 Shall such in future Bliss bear any part,
 That Bliss predestin'd to the upright Heart?

No

* Catholic, or Apostolic, or Orthodox, or Infallible, or &c.

No—Vain is *his Religion*, built on Fear,
 That looks on God, as angry and severe,
 Wherein his great Perfections are unknown;
 That courts him only, to avoid his Frown;
 And substitutes, instead of *filial Love*,
 A Dread, which *Tyrants* only can approve.
 Sees not the tender Father in *his God*, K
 But flatters like a Slave, who fears the Rod.

THE wise CREATOR seeks not frightened Slaves,
 Obedience cheerful is the point, that saves,
 Which from the free and willing Mind proceeds,
 Which *Love* still cherishes, *Right Reason* leads, M

SAY, shall the *Hypocrite Acceptance* gain
 Of Heav'n, and yet no *love* for Heav'n retain?
 Can that GREAT BEING, who is perfect Love,
 His Creature, who rejects it here, approve?
 Trust me, all serve in vain thro' *Fear* alone;
Love, and *Love* only can obtain the Crown.

But

But how, (you'll cry,) may we discern, of true
 Trusting no vain Surmisse, no outward Show ?
 Say, what the true Criterion given to prove,
 If we with genuine Ardour truly love.

EASY and plain the Answer, - It's Effect
 Must rest with Thee ; I only can direct.

Prove thine own Heart, 'twill cost Thee little pains
 That, That within itself the Proof retains. N
 Out of the Heart springs all our Good, or Ill,
 Thou know'st what GOD commands, thou know'st
 his Will ;

To those Commands with Heart and Soul adhere, O
 In Righteousness abound, and persevere. P
 Thy Neighbour equal to thy self approve,

In Acts of Kindness, Tenderness, and Love.

Let no Excess of Appetite assail

Thy Mind, but strict Sobriety prevail,

To that Almighty Will the whole resign, Q

Strong as Meridian Light thy Love will shine.

D 

But

† See Note K.

But do not ~~Folly~~ Records *Fear* commend ?
 Yes, *Fear* in due degree will *Love* attend.
 It's not disputed, nor do we accuse
 That *Fear*, which *Love* must absolutely use.
 The servile *Dread* is what we disavow,
 Which none but *Tyrants* seek, or *Slaves* allow.
 Sincere Affection, never will offend,
 Yet dreads no angry Vengeance in a Friend ;
 But fears to risque *that Share*, which he receives
 Of Kindness, the return of *what* he gives.
 A *Fear*, that *Love* begets, is rightly bred.
Love owns a *cautious Fear*, but not a *Dread*. +
 Each Soul within Himself the Truth shall prove,
 Whose whole *Obedience* is th' *Effect* of *Love*.

+ See 1 John 4. 18.



NOTES
CITATIONS.

A CITATION. Thou shalt *love* the Lord thy God with all thy *Heart*, with all thy *Soul*, and with all thy *Mind*. This is the first and great Commandment. Matt. 22. 37.

THE LOVE OF TRUTH AND RIGHTEOUSNESS with the Obedience of a *willing* Mind to his Commandments, is the Love of God ; without this Love all Religion is vain, all Worship lifeless and insignificant.

B CITATION. When the *wicked* Man *turneth* away from his Wickedness — and doth *that* which is lawful and right, he shall *save* his Soul alive.— Because he considereth and turneth away from all his Transgressions, that he hath committed, he shall surely *live*.—Cast away from you all your Transgressions, whereby ye have transgressed, and make you a *new* Heart, and a *new* Spirit. Ezek. 18. 27, 28, 31.

If the wicked *turn* from his Sin—and *walk* in the Statutes of *life*, without committing Iniquity, none of his Sins, that he hath committed, shall be

mentioned unto him, he hath done *that* which is lawful and right, he shall surely live. 33.14—16.

THAT Repentance may become *effectual*, let it be *sincere*; to be *sincere*, implies a total Reformation from all *habitual Vice*, and *Depravity of Manners*; a real forsaking of all that is *Evil*, and an earnest steady Pursuit of that which is *Right* and *Good*. These, or either of them wanting, Repentance is *fruitless*, and profiteth nothing, having no Foundation but *fear* and *dread*, the Spur of *Cowards*, when they fly from Danger.

CITATION. Psalm. 97. 10. Ye that love the Lord, see, that ye hate the Thing which is Evil.

Rom. 12.9. Let *Love* be without *Dissimulation*; abhor that which is *Evil*, cleave to that which is *good*.

WHOEVER serves God according to the Rights and Doctrines of the Sect he professeth, or shall do Acts of *Charity* and *Benevolence*, having no Motive from the *Rectitude* of his Actions, but acting, as it were by Compulsion, from Authority, or any kind of forced Compliance, from secret worldly Views of Interest, or Vain-glory, cannot be deemed to have that *love*, whether it be the *love* of God, or the *love* of his Neighbour, pointed out and recommended by the *Apostle*.

C CITATION. Gal. 5. 6. Neither Circumcision availeth any thing, nor Uncircumcision, but Faith which worketh by *Love*.

Luke 11. 42. We unto you Pharisees, for you tithe Mint and Rue, and all manner of Herbs, and pass over Judgment, and the Love of God.

D CITATION. John 5. 42. I know you, (saith Jesus Christ,) that you have not the love of God in you.

E WORSHIP, that proceeds from Fear only, is not better than Flattery. It hath no meaning but Safety. Who thus worships, represents to himself a Deity full of Anger, Resentment, and Vengeance, which he thinks to avert and pacify by exterior Adoration, and a formal Compliance with the dead Letter of sacred Forms and Ceremonies. When this is applied to the True God, it becomes the Height of Ignorance, Folly and wicked Presumption. Thus the Jews were Bigots to the Letter of the Law, but Strangers, or at least negligent of the Spirit of it. Ye Hypocrites, (says our Saviour,) well did Isaías prophesy of you, saying, " This People draweth nigh unto me with their Mouth, and honoureth me with their Lips ; but their Heart is far from me." Matt. 15. 7, 8.

F. CITATION. John 5, 39, 'Search the Scriptures, for in them ye think ye have eternal Life, and they are they, which testify of me.' And it is recorded of the Bereans, that altho' "they received the Word," the glad Tidings of the Gospel, "with all readiness of Mind," ready for Conviction upon sure Evidence, yet, "they searched the Scriptures daily, whether those things were so." Acts 17. 11.

JESUS CHRIST never enforced his *Doctrines*, never insisted upon his *bare Word*, tho' He taught, as no Man ever taught, but always appealed to the Senses and Judgment of his Hearers.—It appears also, that his immediate *Apostles* observed this great Example of their Lord and Master. Of which the Judgment given concerning the *Bereans*, and Commendation consequent thereon, is a remarkable Instance.

G CITATION. Revelation 3. 14, 16. I know thy Works, says the faithful and true Witness to the Angel of the Church in Laodicea, that thou art neither cold nor hot, I would thou wert cold or hot. So then, because thou art Lukewarm, and neither cold nor hot, I will spit thee out of my Mouth.

A *Lukewarm* Faith can never constitute a *true Believer*; neither can a *lukewarm* Love make a *faithful Servant*. Can Faith profit a Man, so as to *save him*, who hath no Works to recommend his Faith? Faith, if it bring forth no fruitful Works, is *dead*, being *alone*. Jam. 2, 14—20. To believe in God without a conscientious Service, or acknowledge his revealed Will without a confirmed Obedience, can have no Availment.—Do not the *Devils* believe and tremble? Yet they know neither Love nor Submission, and therefore remain what they are, *Devils*.

H. CITATION. Matt. 5. 28. ‘Whosoever looketh upon a Woman to lust after her, hath committed Adultery with her already in his Heart.’—The Confirmation of this by *One*, who knew all Things, admits

in its no Evasion.—The Light of Nature, and Dictate of right Reason, authorised a sagacious Heathen to advance the like Doctrine with *equal* Truth, tho' not with *equal* Authority.

*Whoe're premeditates a Crime in Thought,
Contracts the Guilt, tho' not to Action brought.*

JUVENAL Sat. 13. v. 208.

K ‘God is *Love*,’ says the beloved *Apostle John* in his 1 Epist. 4. 8.—Hence let us learn, that nothing but *Love* giving Truth and Sincerity to all our *Endeavours*, can make these *Endeavours*, (at best imperfect) acceptable to the *God of Love*. That Enthusiastic Raptures, presumptuous Imaginations, absurd Mortifications, Penances, and all extravagant *peneble Actions*, neither enjoined, nor commanded by *Divine Authority*, but reproved in many Instances (see Matt. 23). are altogether foreign from the Purity of the *Gospel*, and the true *Spirit of Religion*, and therefore cannot be a *reasonable*, nor acceptable Service and Worship to the FATHER, who is that SPIRIT, which is worshipped only in *Spirit*, and in *Truth*. John 4. 23. 24.

M SUPERSTITION, Bigotry and Absurdity, one or all of these are the notorious Consequences of Religion, exalted at the Expence of right Reason by those, whatever Age or Country, who presume to separate these inseperable Blessings.

N. CITATION. 1 John 3. 19—22. Hereby we know, that we are of the *Truth*, “true Believers and followers of the *Gospel*,” and shall assure our *Hearts* before *Him*.—If our *Hearts* condemn us not, we

have

have Confidence towards God—because we keep his Commandments, and do those things which are pleasing in His Sight.

O CITATIONS. John 14. 21. He that hath my Commandments (says our Lord) and keepeth them, he it is that loveth me. **1 Ep. 2. 5.** Whoso keepeth his (Jesus Christ) Word, in him verily is the Love of God perfected. **5. 3.** For this is the Love of God, that we keep his Commandments.

Po CITATIONS. Matt. 5. 6. ‘Blessed are they who hunger and thirst after Righteousness, for they shall be filled.’—They shall obtain their Desire; they shall acquire the blessed Gift of Righteousness, in full measure. **Phil. 1, 9—11.** And this I pray, that your love may abound yet more and more in Knowledge and in all Judgment, ‘a sensible Experience of the Force of Truth,’ that you may approve things that are excellent, that ye may be sincere and without Offence till the Day of Christ. Being filled with the Fruits of Righteousness.

Q. SUBMIT the Event and Accomplishment of thy Endeavours to God, who knows the true tho’ secret Sincerity of thy Soul, and will reward it according to his good Pleasure.

SAY now, what Difficulty remains with the Enquirer, to discern and know our true Love towards God?

LET us close with that excellent pathetic Exhortation of the Apostle to his Philippians, 4. 8. ‘Whatsoever things are true, whatsoever worthy of

Veneration, whatsoever things are just, pure, lovely, of good report ; if there be any virtue, any praise, think of these things'—to do them. Oh ! how eternally happy those, who do truly think of them, and put theie their Thoughts in Practice!

Who learns the Law, he never keeps,
Is One, who sows, yet never reaps. *

* A Hebrew Proverb.



(66)

A N I M I T A T I O N.

FOR Me Ambition has no Charm,
Nor vain encrease of Wealth :
A Mind discerning, *good* and *free*
I ask, and proper Health.*

That o're my Passions full command
I may with Ease maintain ;
Repress *unfeeling* Pride, and each
Desire, that's wild or vain.

Watchful or'e all my Appetites,
That none their bounds ore'flow,
May check alluring Sensual Joys
Those Harbingers of Woe.

The

* Not — ‘The Madness of superfluous Health.’ POPE.

The settled Tenor of my Life,

Let Truth and Reason Square,

Our *real* Wants kind Nature Aids,

All else is childish Care.

Chearful I take, what Heaven allots,

And Praise is all my Part :

Whilst Health from sweet Contentment flows,

Reflection *mends* my Heart.

The Paths of Virtue, Heaven's great Gift, +

While studious to descry,

Secure from false and vain alarms

I live, nor fear to die. †

In

+ Skill'd in that noblest Science, how to live,
Which Learning may direct, but Heaven must give.

† The Man who *wisely* consecrates his Hours
By vigorous Efforts and an honest Aim,
'With sober Reason, and the Love of Truth.'
As once he draws the sting of Life and Death :
He *walks with* Nature ; and her Paths are Peace.

YOUNG'S Night-Thoughts. N. 2.

In Pleasures by the Great display'd

With Care and Cost unknown,

Unenvyed, and from *Envy* free,

I vindicate my own.

Each beauteous Object I survey

Of Nature's various Arts

Or brings return of Pleasure past,

Or new Delight imparts.

Behold with endless Toil and Strife

What Numbers push their Views,

While each a fond delusive Scheme

Of Happiness pursues.

But ev'ry true essential *Good*

By Nature unconfin'd,

What flows from Virtue, Truth, and Love,

Are *free* to all Mankind.

F I N I S.